

THE POLISH REVIEW

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MAIN FEATURES

German War
in Religion
in Poland

Report on Monte
Cassino Battle

What Poles Saw
in Brazil

Early Polish
Clocks and
Their Makers

Polish Under-
ground Strikes
Back With
Terror

Currency in
Poland During
First and Second
World Wars

Polish Mission-
aries Report
Japanese
Atrocities

VOL. IV. No. 26
JULY 12, 1944

Premier Mikolajczyk
visits Polish troops
in Scotland.



Dr. Ludwik Grosfeld, Polish Minister of Finance, Represents Poland at the World Monetary Conference

THE Polish Delegation to the World Monetary Conference at Bretton Woods, N. H., is headed by DR. LUDWIK GROSFELD, Polish Minister of Finance.

Dr. Ludwik Grosfeld was born in Przemysl, in southern Poland, in 1889. Upon his graduation from Przemysl high school, he studied law at the University of Lwow and received his LL.D. from the Jagellonian University in Cracow.

Since his high school days, when he became a member of the Polish Socialist Party (P.P.S.), Dr. Grosfeld has been active in the Polish Labor Movement. Shortly after receiving his law degree, he returned to his home town to practice, and became the attorney for most of the trade unions of Przemysl. His broad knowledge of political problems and of local issues, as well as the inexhaustible energy which he placed at the disposal of the Labor Movement made him very popular among the workers of his community.

A co-worker of the late Dr. H. Liberman, one time representative from Przemysl to the Polish Parliament and later Minister of Justice in the Polish Government in London, Dr. Grosfeld was elected several times to the municipal council of Przemysl and was held in general esteem for his work while a member of that body. The workers of Przemysl elected Dr. Grosfeld Chairman of the District Committee of the Polish Socialist Party, automatically conferring upon him the leadership of their district. Shortly there-



after, he assumed membership in the National Executive Committee of the Polish Socialist Party. He held these two posts until the outbreak of the war in 1939.

A prominent labor attorney and political leader, Dr. Grosfeld is also an eminent Polish jurist, specializing in the field of tenant protection and rent control and author of several important papers on these questions.

Cases involving civil liberties also received his special attention and he was widely known as a successful attorney in that field.

Dr. Grosfeld's political activities and the prominent position he held in liberal and labor circles of Poland before the war made his stay in Poland impossible after the German and Soviet occupations of 1939. Poland's "underground railway" took him to Rumania and then to France.

The extensive knowledge of problems of social legislation and social welfare he acquired during long years of community activity made him a welcome addition to the staff of the Polish Ministry of Labor and Social Welfare. Upon the re-establishment of the Polish Government in London, Dr. Grosfeld was named Vice-Minister of that department, under Jan Stanczyk, another labor member of the Polish Cabinet. He is also the General Secretary of the Committee of the Polish Socialist Party Abroad, whose present headquarters are in London.

With the reorganization of the Government in July, 1943, after the death of Prime-Minister General Sikorski, Dr. Grosfeld became the Minister of Finance. He is now in this country as Chairman of the Polish Delegation to the World Monetary Conference at Bretton Woods, N. H.

"A national war is one in which everyone must give his share, everyone must make his greatest effort. During a national war there are only two things to be done: fight, or work for those who are fighting. A national war is a spiritual crisis, which we all undergo, a crisis in which nothing has any meaning outside of freedom."

—Adam Prochnik (1894-1942)

"The National War" (May, 1939)

GERMAN WAR ON RELIGION IN POLAND

In the long list of German crimes against Polish culture few exceed those committed against the Catholic church in Western Poland. These crimes have been more than an outrage on an established religion, they are a blow struck at the very essence of Polish religious feeling. Here are excerpts from an underground publication "From the First Front Line," secretly published in Warsaw in March 1943 that show how diabolical is the persecution of Catholicism in the Western provinces of Poland illegally incorporated in the Reich.

THE Polish people are traditionally attached to the Catholic faith. The first recorded political act of the Polish state was the adoption of Christianity one thousand years ago. The oldest Polish religious song, *Bogurodzica* (Mother of God), served as the battle song of Polish chivalry. For centuries Poland has shed her blood in defense of her way of life, but also as a defender of the Faith.

German aggressors were aware how important a role Catholic moral law, so utterly opposed to Nazi doctrine, played in Poland. Hence, in their deliberate effort to exterminate the Polish nation, they have unleashed a reign of terror against the Catholic Church in Western Poland, which can be compared only with the days of Nero and Diocletian.

Persecution of the Church is quite open and official. The Germans hide nothing. They wage their war on Catholicism consciously, systematically, deliberately, with a satanic awareness of their unconquerable might, impunity, pride and insolence.

The degree of persecution has varied and so has its course. It was most bloody in Pomorze, most intensive and stubborn in Poznania, least brutal in Upper Silesia.

In Pelplin, episcopal see of Pomorze, all the canons were murdered. The reign of terror began with the arrest of Canon Raszeja, who was held prisoner in the cellar of the Pelplin Seminary, probably to make him reveal where the Cathedral's treasure was hidden. Soon thereafter, all the Pelplin priests were brought before the German authorities. None of them returned from the interview. It so happened that the order did not reach three priests working in the library. On October 25, 1939 they too were sent for by the Gestapo, with headquarters in the episcopal high-school. They were forced aboard a bus, the doors of which were slammed shut, and driven in the direction of near-by woods. That was the last seen of any of them.

Similar scenes took place in Skarszewy, Starogard, Grudziadz, Wejherowo.

In Poznania many priests were placed in the dreaded prison of Fort VII during the first months of occupation. Toward the end of 1939 a number of concentration camps



German soldiers, dressed up in church vestments, mock religious rites

were created for priests in Kazimierz Biskupi, Lad, Lubien, Chludowo. Most of the priests interned there were shipped to the Oranienburg and Dachau concentration camps; an insignificant number, mostly the aged and the sick, were sent to the Government General. Some were deported along with their parishioners.

Late in 1941 a wave of arrests, of much greater scope than the first one in the fall of 1939, swept over the clergy of Poznania and the province of Lodz. With very few exceptions all the remaining clergy were arrested, brought to assembly points, especially Lodz, and from there sent to concentration camps. The persecution of priests was most bloody in Pomorze. In Poznania by seemingly mild methods like transportation to concentration camps, it affected virtually all priests. Thus, the number of priests remaining in Poznania and Lodz is even smaller than the number of saved Pomeranian priests. *Religio depopulata!*

In Pomorze a few German priests were appointed. Their task was to administer marriage vows to *Volksdeutsche*. These new priests adhere to the line taken by the German authorities. One of them, Father Knob, is even a Storm Trooper! Those who came to his office with a "Praised be Jesus Christ" received the reply, "The German greeting is *Heil Hitler*. Please leave the room and re-enter."

Official action has led to the utter destruction of the entire hierarchy of the church. All church property was confiscated, convents and seminaries were turned into barracks. Officially the Catholic church has ceased to exist.

In Pomorze, after the entry of the Germans, all the churches were closed for a long time. In Poznania, most of

(Please turn to page 14)

REPORT ON THE MONTE CASSINO BATTLE

THE powerful Gustav Line was built by the Germans to stop the advance of the Allied Armies towards Rome. The town of Cassino and Monastery Hill, 1,600 feet high, are the key strongholds of this line.

The Germans boasted—"Cassino will never fall," and it had been more than once announced by them that the Allies were stopped for good.

As the whole Italian campaign depended on the capture of Cassino, the matter was of the utmost importance to the Allies, and the struggle for this key-point started. It was long and dramatic.

Late in January 1944 the Americans of the 5th Army pierced the Gustav Line on a front of several miles. They occupied Mount Cairo, two miles north of Cassino, but Cassino itself held.

On February 13th, leaflets were dropped on the Abbey at Monte Cassino, warning all Italians to leave at once, as it would be shelled owing to its being used as a strong-point.

In the streets of Cassino the Germans fought desperately for every house.

On February 14th, a good part of the town was occupied, but further advance was made impossible by the enemy, who had the town and the road leading to Rome, which curved around the mountain, under heavy fire.

On February 15th, an artillery and air attack on the Monastery began. At least 30 machine-guns had been observed in and around the walls. It was reported that the Monastery had been reduced to ruins.

U. S. troops gained some ground south and north-west of Cassino, fighting there for the heights with the help of New Zealanders and Indians, but for a month the result was stalemate.

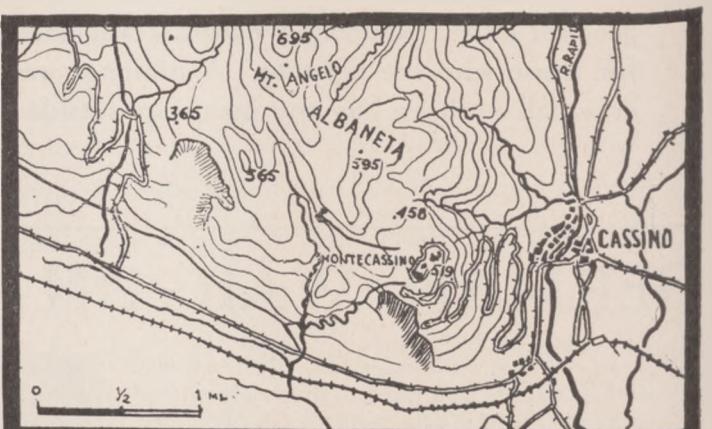
A month passed before anything more happened at this fateful point of the front.

On March 15th, Allied aircraft dropped some 2,500 tons of bombs on this target. Artillery bombardment followed. A large-scale infantry attack secured most of the ruins of the town again, but the Germans reinforced their troops and took the utmost advantage of the surrounding high ground in their possession, Monastery Hill being the most strategic military height in the district.

On March 20th, the enemy captured Hill 165, and held it against all counter-attacks. On one of the following days,



Protecting a wounded soldier.



Map showing Monte Cassino sector.

U. S. troops captured Cassino railway station, but the roads leading to it were constantly under German observation and gun-fire. It was then that the crack First Parachute Division was noticed among the enemy reinforcements in Cassino. The Allied troops found it impossible to clear them out of the buildings, which the fanatical young Germans had converted into strong fortresses, and after getting to within 300 yards of the Monastery, were left in the air and had to withdraw.

The picked German troops in Cassino were then able to stabilize the situation on the western edge of the town, at the foot of Monastery Hill.

By March 26th the battle was described as stationary and reduced to artillery duels.

A long interval followed when nothing was heard of Monte Cassino. German boast that it was unconquerable began to seem correct. However, on May 18th at 10.20 a.m., there flew over the ruins of the Monastery the Polish flag and a few minutes later the Union Jack.

How did this come about?

On the nights of May 11th and 12th, the Allies thrust a new offensive into the sector between the town of Cassino and the western shore of Italy. Two armies, the 5th and the 8th, made the attack. The latter had been transferred from the eastern part of the Italian front, and consisted of the Second Polish Army Corps, British and Canadian, New Zealand and Indian troops. The Poles had been entrusted with the task of attacking Monastery Hill, and the heights lying north and north-west of Cassino.

Two Polish divisions, the Carpathian and the Kresowa, (Eastern Border Division), took up this momentous assault. The attack was supported by powerful Polish and British artillery cover. Before the attack began, a special order of the day was issued by General Wladyslaw Anders, Commander of the Corps. It stressed the importance and difficulty of the task facing the Poles, and explained that no advance of the 8th Army was possible if Monastery Hill and the surrounding hills were not taken.

"The first day of the offensive the fighting proved to be unusually heavy," was the non-committal report of the B.U.P. correspondent.

"Polish troops behind boulders crouched for hours in the daylight on Cassino's rocks, not daring to move, even to stretch their aching limbs, before making the final charge which cleared the vital path into the German fortress. The battle turned into a savage animal struggle. The Poles

had flung themselves against apparently impregnable positions—and had taken them. They had fought their way up steep slopes against long prepared positions, in the teeth of a hail of fire. Attacking in waves from their hidden positions behind boulders, they charged uphill to take the Germans by surprise. The first objectives were gained in a few hours, but they had to fall back again."

During the first day five German counter-attacks were repulsed. On the following day, May 13th, several strong counter-attacks followed, and it was only then that the Poles lost some ground, and had to halt.

The new attack began on the 17th, supported by a heavy barrage and air attack. By mid-day the Poles captured Colle San Angelo and Phantom Ridge, two heights which are on the north-west and west side of Cassino, and later repulsed several new enemy counter-attacks, while at the same time furious struggles were going on for two other points. At some places ladders had to be used in the assault.

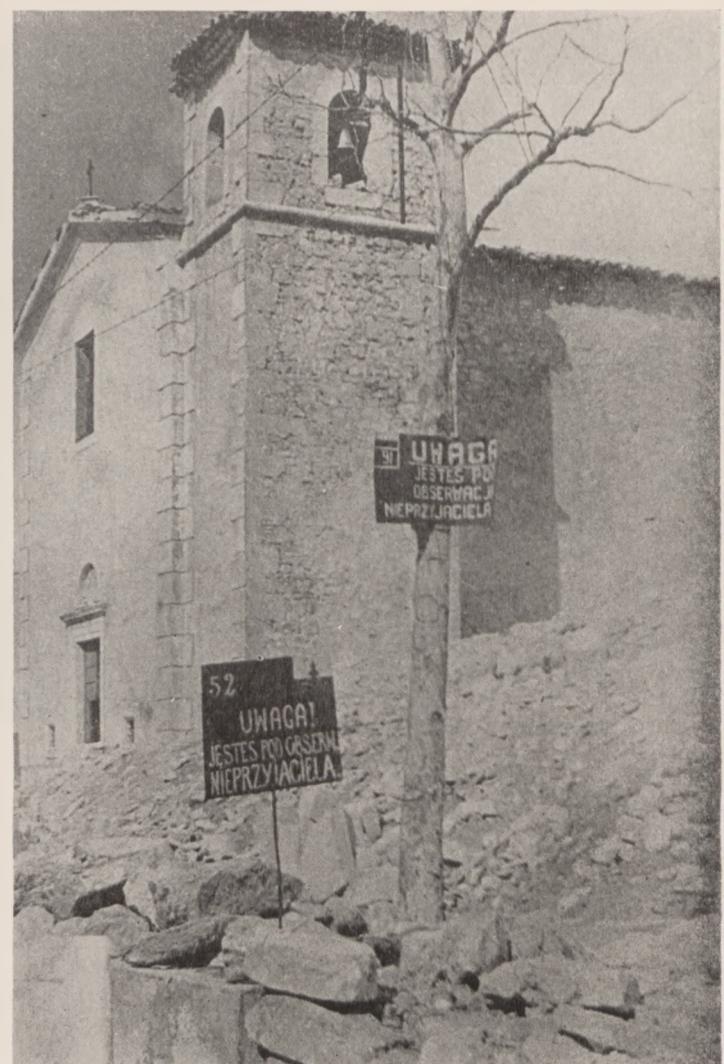
The final battle for Monastery Hill was the most savage part of the offensive. It lasted for 27 hours, and raged more fiercely as it neared the climax, hand-to-hand fighting occurring frequently. The Germans used long knives. Sometimes tanks came forward miraculously over almost impossible terrain to support the infantry.

In the course of the battle news spread among the fighting Poles that German paratroops had murdered several Polish wounded, and that the white flag had been treacherously shown by them at St. Angelo, Phantom Ridge, and Massa Albaneta. It was said that German officers and men had rushed out of cover with their hands raised in surrender, throwing hand-grenades when the Polish approached.

The first Polish detachment entered the ruined abbey at five o'clock on the morning of May 18th, while units of the 8th Army cut off the road to Rome, west of Cassino, following on to clean up the Germans still remaining in what was left of Cassino town. This time they were not in danger of fire from above.

The *Daily Telegraph* correspondent writes: "With the capture of Monastery Hill and the rest of Cassino town, the first phase of the 8th Army's part in the new offensive has not only come to a successful conclusion, but has also gone almost exactly to the time table.

The tactical plan was to avoid the costly frontal assault on



"Attention! You are being observed by the enemy." Sign on a Polish sector of the Italian front.



Polish anti-aircraft gun in Italy.

the positions which had defied us for five and a half months . . ."

He goes on to say: "Even though I have trekked over much of this ground, it is necessary to study a relief map to realize just what has been accomplished. All the ground on this Polish sector slopes down in series of great irregular steps from Mount Cairo to the Monastery. Mount Cairo is still in German hands, menacing those heights which the Poles have occupied."

General Leese, the 8th Army Commander, came to Polish Headquarters the same day to offer his congratulations. He said: "This is a great day in Polish history."

Several war correspondents visited the ruined abbey, and described their climb to Monastery Hill as their grimmest and most exhausting experience of the war. One of them helped to carry a section of a flagpole. When the Polish flag was run up, the Germans responded from nearby with three bursts of shell fire.

The Carpathian Division had been formed out of the Brigade of the same name, besieged during long months in Tobruk, and of the reinforcements

(Please turn to page 7)

WHAT POLES SAW IN BRAZIL

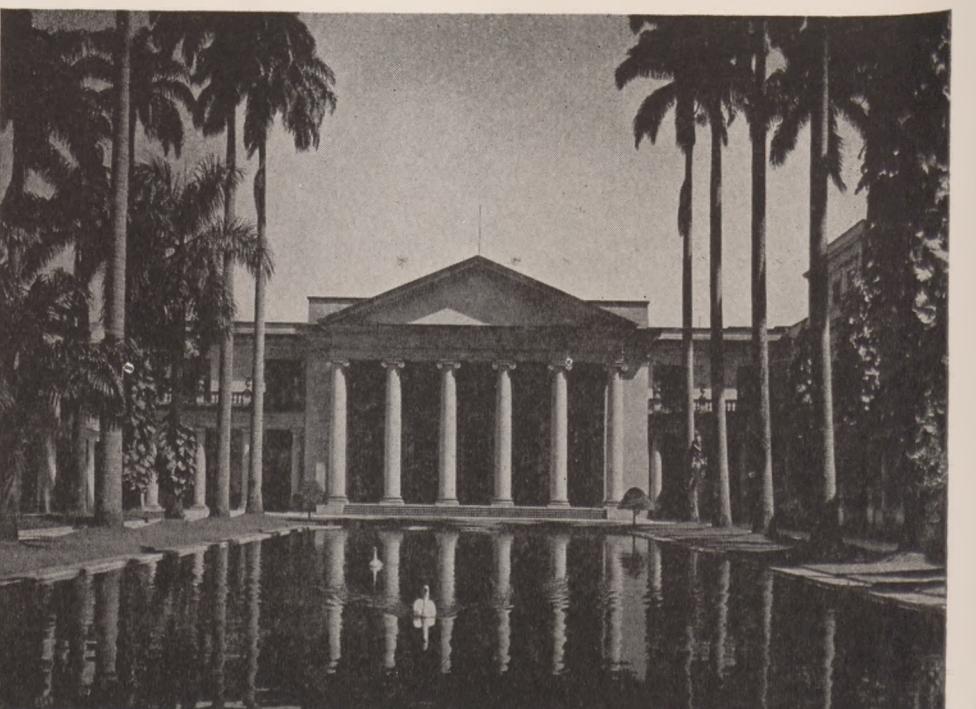
by DR. STANISLAW FISCHLOWITZ

THE clouds of this war, more tragic perhaps for the Poles than for any other people, have also their silver lining. Poles have got to know countries which they had only heard of.

Brazil has opened her gates wide to Polish refugees during the past five years and not a few have found their way to that beautiful land. Brazil is the largest country in America; one of the economic and political leaders of South America. Of 88 million people in Latin America, 43 million live in Brazil. It covers 8,511,000 square kilometers of the 18,269,000 south of the Rio Grande.

Brazil was never unknown to Poland. Maria Konopnicka wrote an epic about Brazil. In recent years such eminent Poles as Unilowski, Fiedler and Slonimski published colorful travel descriptions of that country. Wierzyński and Tuwim extolled Brazil in charming poems. Brazil, as all Poles knew, was the only country where integral pacifism proclaimed by Nabuco, Ruy Barbosa, Baron Rio Branco has been practiced. Brazil never attacked anyone in her history. She has settled peacefully by arbitration, all border disputes. She had a hand in the rebirth of Poland after the last war. Poles remember this. In the field of the peaceful co-existence of varied races within her borders, Brazil has had success. This was the more difficult because racial differences went hand in hand with social differences. Brazil was also known to the Poles as a producer of coffee, which the Poles learned to appreciate when coffee could no longer be had in occupied Poland. The Polish knight Kulczycki was said to have "discovered" coffee for Europe in 1683 in the tent of a Turkish vizir, after Sobieski's victory at Vienna.

But the Poles had a longer and more personal contact with Brazil to understand and love the country of the Southern



Foreign Office, Rio de Janeiro

Cross. They found in Brazil a land of lively contrasts, where the XIXth century of the deep interior mingles with the XXth century in the large urban districts. They found a happy land—for as the Brazilians say "Deus é Brasileiro" (God is a Brazilian) . . .

They were struck by the similarity of Brazil and Poland. Brazil, predominately agricultural, is fast becoming industrialized, as was Poland before the war. Brazilian problems of the interior correspond to Polish problems of the eastern border. The present Brazilian constitution is closer than any other to the 1921 Polish constitution. Both are Catholic countries, both deeply humanitarian, both of Latin culture.

Both countries have played a large and increasingly active part in the war and both have similar ideals for the post-war world. The first program for a post-war world was proclaimed by the Pan-American Committee at Rio de Janeiro on September 12, 1942, agreeing point for point with the peace program of Poland and of the United Nations. Brazil advocates a peace without control by the Great Powers, with free rights for all nations, large, medium or small, collective security and international cooperation, based on the principles of international law.

This similarity of aspiration for the post-war world is not an accident. Culturally Brazil is an integral part of European civilization. The culture of Paris, Rome and Lisbon—and also Warsaw, eastern outpost of Latin culture—is close to Brazil. Brazil knows of Polish cultural achievements; Brazil knows more of Kościuszko than Poles do of Prince Caxias, more of Paderewski than Poles of Villa Lobos, more of Copernicus and Curie-Sklodowska than Poles of Santos-Dumont

and Oswaldo Cruz, more of Sienkiewicz than Poles of Euclides da Cunha and more of Matejko than Poles of Portinari.

An increasing number of translations of Polish books are being published in Brazil. Sienkiewicz, of course, and contemporary writers such as Pruszyński, Fiedler, Kosrowski, Gorka, Sopocko and Jordan. Once the war is over numerous representatives of Polish literature now in Brazil will make the Polish and other Slavonic people more familiar with the masterpieces of Brazilian literature, which will certainly be to their liking and are unfortunately not known abroad.

There is also interdependence between Brazilian and European economy. The future of Brazil as a producer of industrial raw materials and foodstuffs is closely linked to the reconstruction of the immense European market. Brazil occupies first place in the world's production of coffee, quartz, etc.; second in cacao and mate and citrus fruits; third in corn; fourth in cotton; her share in the production of ore and oleaginous plants is steadily increasing. Her new industry will not be threatened by the competition of European industry. Possibilities of conflict are minimal in this field, while the probability of harmonious cooperation are very real. It would be wrong to look for any contradiction between a certain post-war European orientation on the part of Brazilian economy and the Inter-American economic "Good Neighbor" policy subscribed to enthusiastically by Brazil in recent years. Increase in the demographic potentiality of Brazil (today only five persons to each square kilometer) will also be greatly helped by excess European populations.

For five years, Poles reaching Brazilian shores have seen the gigantic transformations achieved in Brazil. For a colonial country, Brazil is rapidly changing to capitalism. From an agricultural country, producing rubber, etc., Brazil is becoming policultural; industry vying with agriculture. When the war closed Brazil's markets, she turned to the speedy development of her industries. In the course of a few years she has established foundries at Volta Redonda, large textile plants and the like. Her reforms in public administration are also noteworthy (e.g. the extensive system of competitive examinations required for all branches of civil service). Like Poland she also has a social policy, with stabilization of employment, minimal wages, social insurance, etc. In addition, the government has taken over reinsurance, thus assuring the free development of national insurance by keeping it out of the control of foreign capital.

Naturally one cannot expect miracles in the modernization of Brazil. There are shadows as well as bright spots: the Brazilians themselves know this well and are eager to talk about it. Illiteracy still exists. The communication problem, a principal handicap in the development of Brazil, is still unsolved. Supply difficulties and differences between prices of nearly all articles in various districts of the country are resulting evils. Hygienic conditions are not entirely satisfactory—despite considerable improvement (large infant mortality and low life expectancy). Only one who has had the opportunity to collaborate in the solution of these problems, can understand the difficulties. Many such evils also hindered Poland in her progress! However, recent progress in Brazil is certain—



São Paulo, Brazil.

and comparatively rapid. The slogan "Order and Progress" is becoming a reality.

Poles, who have been guests of Brazil since the war would fain repay their debt of gratitude. Just as the numerous hard-working farmers of Polish origin settled in the south of Brazil have done. Polish industrialists have established new industries particularly in textiles, electricity, wood, semi-precious stones, building, etc.

Polish engineers, technicians, scientists and even artists in Brazil have no reason to be ashamed of results obtained. Many are working on plans for collaboration between Brazil and post-war Poland, to friendly relations between these two distant but spiritually related countries.

REPORT ON THE MONTE CASSINO BATTLE

(Continued from page 5)

brought from Russia. The Carpathians took part in the battle of Sidi Rezegh, and in the three-day fight of Gazala, when they helped to break through the enemy line. Some were in the battle of Bardia on the last day of 1941.

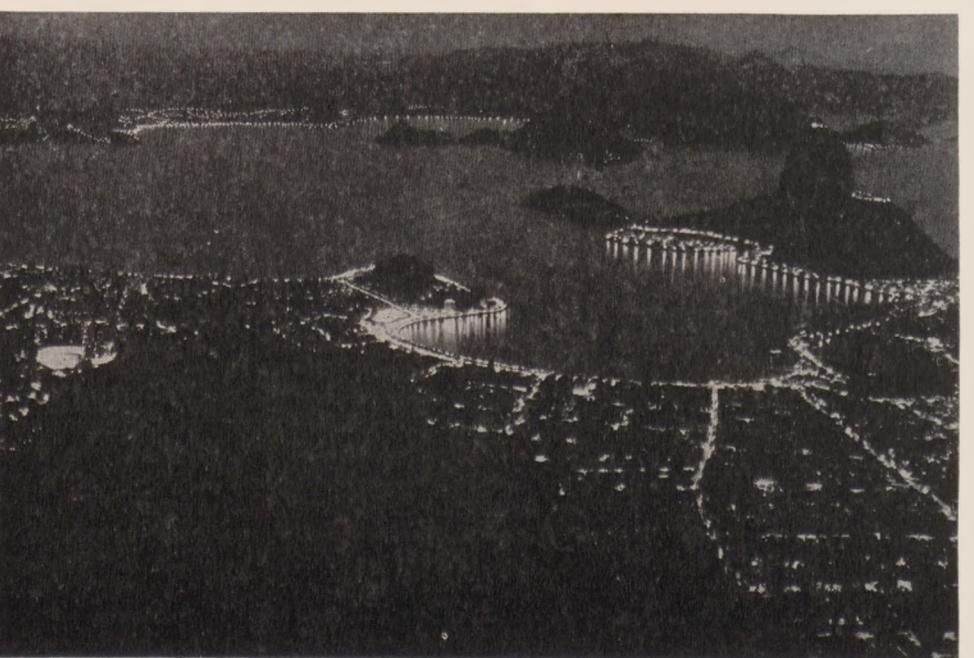
During the Lybian campaign, the Carpathian Brigade, 4,000 strong, won 634 Polish and 22 British decorations. Its losses were then 139 killed, 600 wounded, and only nine prisoners.

The Kresowa or Eastern Border Division was formed in Russia in the autumn of 1941, following the Polish-Russian agreement. These men were released then from Prisoner of War Camps, Soviet prisons, or from the places of their deportation in Siberia or northern Russia.

Men of the Kresowa Division fought for the last time in the Polish campaign of 1939. They had been given arms in Russia, but had to share them for training purposes with five other Polish divisions which had never been supplied with weapons. In 1942, the Polish divisions were evacuated from Russia to the Middle East and trained there.

Speaking of the men of these two divisions, it may be said that, while the Carpathians brought into the battle experience

(Please turn to page 14)



Harbor of Rio de Janeiro at night.

SOME EARLY POLISH CLOKS AND THEIR MAKERS

by DR. ANTHONY BENIS



Dial of clock owned by King Sigismund I.
Made in Cracow by Jacobus Czech between
1515 and 1530.

ON Easter Monday 1591, Bartholomew Newsam, clockmaker to Queen Elizabeth of England, in a letter to the learned Brother Michael of the Dominican Monastery in Cracow asked him to convey greetings to a Polish colleague, Jacobus Gierke of Wilno, of whom he says:

"His masterpiece 'horologium admirabile' is equal to anything made in our Kingdom. Hic artifex Polonus summus nostrae artis magister videtur." ("This Polish craftsman is recognized as the highest master of our art.") And this is no isolated tribute to Polish artists of the Renaissance. Early clockmakers had to combine the jeweler's art, the goldsmith's skill, the armorer's vigor to the rare knowledge of the astronomer and mathematician.

In the fifteenth and early sixteenth centuries, clocks and watches were princely possessions. Some types were reserved for the very few of the great and mighty. At the Field of the Cloth of Gold in 1520, Francis the First, King of France, had a "cristall jewell set in brass with a watche in it, garnished with goulde,"* but Henry the Eighth had only a "silver clocke with a loud clapper." Their contemporary, however, King Sigismund I of Poland at his marriage with an Italian princess in 1518 had received four clocks from the four contemporary Cracow clockmakers. One of these was sent by the young queen to her native country with instructions that the best Florentine maker of the day, Lorenzo dalla Golpaia, should try to reproduce it for her ducal father, but the good Lorenzo was never able to repeat the work of the Cracow artist, and complained bitterly later of having been set to work on such a "complicatissima macchina polacca."

It is certain that in 1604 a clock was made in Cracow with a balance spring. Britten says of it:

"It has a plain circular bal-

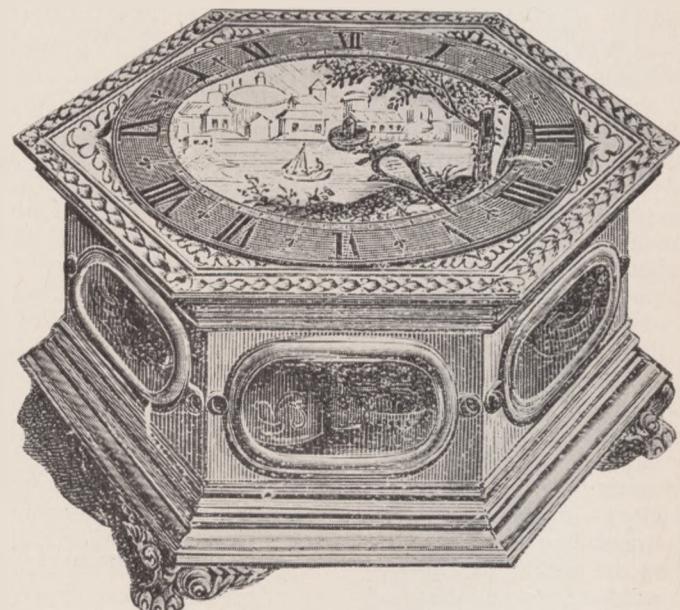
winding. Such a clock—a masterpiece for its period—kept time probably to within an hour more or less every day, quite an achievement at the time of Columbus.

But this was by no means the earliest or most famous of Polish clocks. In the 15th and 16th centuries, London and Paris were not yet the great centers of artistic watch and clock making they later became. Switzerland was not even dreaming of her future fame. Nuremberg and Augsburg in Southern Germany, Blois and Lyon in France were the leading clock-making centers. Very soon one had to include Poland, where Cracow was unexcelled in the taste of its artists and the precision of its craftsmen.

One of the earliest clocks with a balance spring is of Polish make. The balance spring—a glorious invention of Christian Huyghens, the famous Dutch astronomer and mathematician—really created the modern watch and is generally supposed to date from 1675. There were a few earlier and isolated examples, real precursory models, contrived by ingenious and learned makers far in advance of their times.

It is certain that in 1604 a clock was made in Cracow with a balance spring. Britten says of it:

"It has a plain circular bal-



Stove-tile Polish table clock. Ca. 1650.



Cracow-made Renaissance clock, 16th century.

ance rather large in diameter. Over the balance is a straight spring, one end of which is fixed to the plate, the free end being embraced by two pins standing up from the rim of the balance, and so acting as a controller."

On the bottom of the clock is engraved:

"A.D. 1604 Adam Klysowic Krakoviae Fecit Polonus."

This Polish clockmaker thus anticipated by scores of years the great Huyghens discovery.

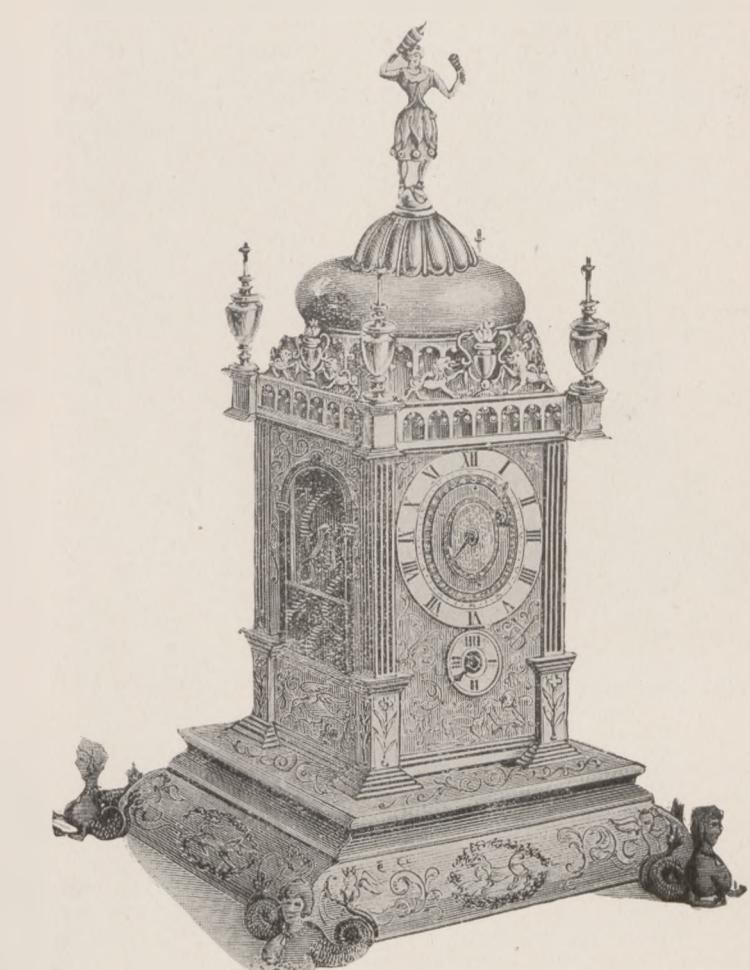
In 1481, Louis XI of France, great and powerful king that he was, seems to have had not only no watch, but no table clock either. He had a clock, "which was packed in a case and carried on the back of a horse. Martin Guerrier, the driver, receiving five sous a day (the equivalent of some 50c. in today's money) for himself and his horse." The size of the clock suggested by this account is quite in keeping with the heavy work to which early clockmakers were restricted by their tools. So much so that in the closing days of the 15th century, the King of France was unable to obtain a clock that did not need a horse and a driver of its own.*

Watches made their appearance about 1525, and spring-driven (as opposed to weight-driven) transportable clocks were rare and curious treasures. However already around 1490 we find mention of "table clocks" made in Cracow by Jod. Glatz "in the form of a tower." These were certainly portable, spring-driven clocks, heavy no doubt, but not requiring a horse to carry them as did the clock owned by the King of France.

A turret clock of this type but of much later make is preserved in the Treasure of the celebrated Abbey of Czestochowa. Another beautiful example was made probably in Cracow



Stove-tile Polish table clock, 16th century.



Early Polish balance clock. Made in Cracow, 1604.

clock of 1335 was probably the first public clock erected. There are reliable records of clocks in Modena 1343, Padua 1344, all in northern Italy. The first clock on the continent outside Italy was the Strasbourg clock in 1352, and in 1370 the Westminster Palace clock was built. The Cracow clock tower of the church of the Virgin Mary was repaired in 1400 by Master Thomas, "whose grandfather made it." It must have been constructed in the latter part of the fourteenth century. There is no trace of it today, but a description of 1570 tells us that it had astronomical arrangements of great rarity. A globe representing the celestial sphere turned indicating sidereal time and the time of the rising and the setting of the stars. A number of dials showed dates, movable feasts and the rising and setting of the sun and the moon. Figures indicating the four seasons moved and struck the hours and quarters.

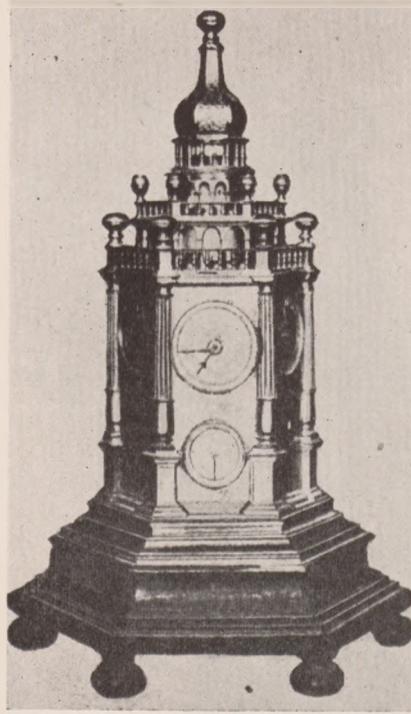
Similar clocks were constructed in 1420 in Olmutz and in 1419 in Prague by "Anthony the Pole," probably a Cracow master.

The small Polish town of Plock already had four (Please turn to p. 10)

* This might have been a mere sand-glass.

† Britten: *Old Clocks and Watches*, London, 1906.

* G. H. Baillie: *Watches*, London, 1929.



Polish tower clock (ca. 1600) in Abbey of Czestochowa.

in Cracow developed under the Augsburg influence a special type of table clock with a horizontal dial known in Poland as "kafle"—"stove-tile clocks," because of their rectangular or polygonal shape.

Created in a period of already advanced horological knowledge some of them notwithstanding their reduced size, are veritable gems of skilful workmanship and artistic fancy.

The prematurely deceased Dr. Jan Kostanecki of Warsaw owned one with seven concentric dials and astrolabes, signed in Polish by a Danzig maker, a small masterpiece of precision work. The collection of Prince Czartoryski in Cracow had a large piece of the 17th century with ornate figures, representing the four continents then known.

The statuette of a pretty lightly clad savage standing gracefully above the inscription "Virgo America," was the envy of all visitors from this country.

The writer of these lines had in his collection a number of these small Polish clocks mostly by seventeenth century provincial makers who combined often high artistry with refreshing naïveté. Our favorite was a tiny one, maybe two inches wide, nicely pierced and decorated and dated 1543. Around the hole made to receive the key it had a finely engraved description "Wind me here."

(Continued from p. 9.)
clockmakers at the end of the fourteenth century, a hundred years before the discovery of America. In Lwow in 1414, Lawrence Hellenbasen was appointed clockmaker to the city. Even the small town of Nowy Sacz, not far from Cracow, had a clockmaker, Jan Woszczek, to take care of the municipal clock as early as 1491.

In the sixteenth and seventeenth centuries, Polish clock makers, Abraham Kressing and Benjamin Zoll of Danzig, Jacobus Gierke, his son Anthony, and grandson Jacobus the younger, in Wilno, Fabian in Warsaw, Taborowski, Raimer, Uminski and Abraham Will

Another one made in a provincial tiny borough by one "Francis Heckel of Warsaw," reflected the nostalgia of an artist from the capital banished into small town surroundings: he signed in fact "*W Kolbuszowej nye na dugo*"—"only here for a short time."

In the eighteenth century, they were often made in a round shape, with straight or curved supports: these last ones were called "frog clocks." Both types were known as Polish clocks all over Continental Europe. They were prized possessions and some are to be found today in well known American collections.



Polish table clock in the French style made by Franciszek Gugenmus, Warsaw, 18th century.

Early Polish watchmakers were not less renowned or successful. As early as the middle of the sixteenth century, estate inventories of Polish nobles and prelates mention "watches made of copper and gold," by local artists. Let us not forget that watches were so rare in those times that in 1527 the great reformer Martin Luther wrote to thank one Fredericus Pistorius for a brass "horologium" (watch) sent to him. Luther who associated with all the leading figures of his day adds that he "has never before seen such a thing." But the Abbot of Tyniec, dying only a few years later, left "two watches in the form of cylinders, bought in the town square (Rynek) in nearby Cracow."

Thus in the development of early timepieces, that more than any other craft marks the progress of modern science and culture, Poland has kept pace with western Europe. More and more precise clocks were the symbol of the scientific mind of the West.

From the fifteenth century on watches and clocks were made in England, were made in France, were made in Bavaria, were made in Poland. Up to the nineteenth century, no clock or watch of repute is known to have been made east of Poland's borders.

Last but not least we must emphasize here that most of Polish art collections, both public and private have been ruthlessly robbed and looted by the Nazi invaders. It must be one of the acts of coming Justice to return them to Poland.



British Museum Collection
An elaborate clock by Lucas Weydman, Cracow, 1648.



Warsaw National Museum Collection
Frog clocks: 18th century Polish table clocks.

Polish Underground Strikes Back with Satire

THE Germans entered Warsaw on October 1, 1939. Goose-stepping through the streets of the battle-scarred Polish capital, they thought the world was theirs. But the painful truth soon dawned upon them that they were like flies that had conquered the flypaper. For the people of Warsaw spontaneously formed a united front against the invaders. In a thousand different ways they showed the Germans just exactly what they thought of them—and it was not flattering. They discovered, too, that ridicule could be a trenchant and effective weapon, one that drives the literally minded Germans to impotent fury.

In spite of concentration camps, executions, man hunts and a vicious campaign to exterminate the Polish nation, the Poles are still able to smile. Warsaw newsboys had always been famous for their sunny disposition and ready wit. Under the occupation these ragged, barefoot urchins carry on. They steal rides on trolley cars, they invariably point in the opposite direction when asked the way by Germans. And they have coined the phrase "Mr. Temporary" to shout after the Germans.

Nothing gives quite so much encouragement as a lively street song. Polish youngsters often sing within hearing of the Germans: "*Es geht alles vorüber, es geht alles vorbei—Und nach 9 November—wieder kommt 3 Mai.*" (Everything passes over, everything passes by; and after the 9th of November, returns the Third of May (Polish national holiday)). They sing at railroad stations, they sing on street corners. Despite their bare blue feet and their tattered clothing, they laugh and sing and they collect coins from passers-by for this bit of gaiety in an otherwise grim life. They have learned the art of vanishing into thin air at the sight of a German policeman or a frown on the brow of a German who understood too much of a song such as:

*"Who are you? A Volksdeutsch child.
What's your symbol? Bread defiled.
And your source? A world on fire.
And your fate? The funeral pyre."*

Warsaw's youngest citizens are not the only ones to laugh at the expense of their unwelcome guests. Not a day passes that an outspoken inscription on wall or sidewalk does not make Warsaw smile or that the underground does not issue a "special" edition of the German "reptile" press. (The *gadzinowka*, or reptile press, is a play upon *godzinowka*, or newspaper issued every hour during the siege). War jokes are born daily by the score, bringing a bit of brightness to the grim reality of life under German occupation. In underground printshops secret presses roll off Polish equivalents of "Judge" and "Punch." These humorous gazettes: *Lipa* (The Gag), *Szpilek* (The Pin), *Mucha* (The Fly), *Moskit* (The Gnat) and many others are a compilation of cartoons, jokes and stories—all most timely and poking fun at the Axis. *Lipa* bears the sub-title: "A humorous paper published in Poland in days of horror," and its motto is borrowed from Nietzsche: "One kills not by anger but by ridicule."

Here is an "official proclamation" published in *Lipa*:

"DAYS OF GERMAN CULTURE IN POLAND Program

First day: Opening of an exhibit on "The influence of German culture upon the development of cities in Poland"—showing pictures of Polish cities, villages and hamlets after the September campaign of 1939.

Second day: Inspiring spectacle: "German torch of enlightenment" at Hitler Square—public burning of Polish school texts and the works of Sienkiewicz, Mickiewicz, Zeromski, Prus, Konopnicka, etc.

Third day: Lecture in the ruined auditorium of the Uni-



"Hitler uses *Mein Kampf* as German anti-aircraft defense."
Front page of Polish underground *Zadra* in Warsaw.

versity on "Totalitarian culture"—formal closing of higher institutions of learning, secondary schools, trade schools and elementary schools.

Fourth day: "Freude durch Kraft"—demonstration of manhunts in streets and homes, combined with an excursion of Polish intellectuals to Dachau, Oranienburg, and Oswiecim.

Fifth day: German school of culture film featuring the teaching of Polish University professors in concentration camps by the young people of the *Hitler Jugend*.

Sixth day: Tour of German health centers run by the Gestapo for the benefit of Poles.

Seventh day: Opening of a shooting-gallery for soldiers and *Volksdeutsche*. The special attraction will be shooting at Poles near posts, under walls and while running.

Eighth day: Solemn immuring of the Jewish district in Warsaw.

Ninth day: Inauguration of the "German district," followed by a demonstration of lightning deportation of Poles and confiscation of their furniture and other belongings.

Tenth day: Grand Finale of the "Days of German Culture in Poland," under the slogan "Ein Volk—ein Führer"—solemn homage paid to the one and only *Führer Hitler* by other *Führers*: Mussolini, Hirohito, Pétain, Antonescu, Quisling, Hacha."

Poles are quick to seize any opportunity to tease the Germans. A woman entering the part of a streetcar reserved for

(Please turn to page 15)

Currency In Poland During the First and Second World Wars

THE boundary lines that, in the course of the war now raging, have at various times been drawn across Poland splitting up Polish lands into different systems of administration, operated by authorities of occupation, with different monetary systems as well.

When in September 1939, under the Ribbentrop-Molotov pact, the Eastern portion of Poland passed under Russian domination, the Russian "Chervonet" was put into circulation there, the Polish "Zloty" having been entirely depreciated.

Polish territory, which came under German rule, was divided into two portions. In the Western provinces—illegally incorporated in the Reich, banknotes issued by the Reichsbank were put into circulation and Polish Zlotys converted into German marks at a rate of 2 to 1. In central Poland, out of which the so-called Government General had been formed, the Germans set up a "Bank of Issue in Poland," which issued new Polish occupation zlotys. The former currency, issued by the Bank of Poland, was converted into "Bank of Issue" notes at par. Conversion was obligatory, but it is a fact that the Polish public, which had implicit confidence in the medium of payment with which it was familiar, only converted a portion of its holdings into "Bank of Issue" currency. A substantial stock of old Bank of Poland notes remains in hiding.

When, after Germany's attack on Russia, in 1941, the Germans pushed further to the East, the diversity of currencies circulating in Poland increased. Having occupied Poland's eastern territories the Germans put into circulation in the north-eastern portion the German Mark in the form of Reich's Treasury Notes (*Reichskassenscheine*), while in the south-eastern portion they introduced the "Karbovantsi," issued by the Bank of Issue at Rowno.

So five kinds of paper currency are at present in circula-

tion in Poland, to-wit: the Zloty Notes of the Bank of Issue in Poland, the banknotes of the Reichsbank, German Reich's Treasury notes, the "Karbovantsi" and the hoarded banknotes of the Bank of Poland. Once the country is liberated from German occupation, the Polish government will have to establish a standard.

The situation in Poland will be about the same as that which obtained in 1918, after the first World War. There were then in



Vault of Bank Polski, Warsaw.



"Calling Bank Polski, to life in 1924 as a haven of monetary order in the country and as a symbol of spiritual unity with the hundred years old institution bearing that name, the Polish State expresses its gratitude to those many citizens who have given generously to the national treasury."—Memorial tablet in Bank Polski, Warsaw, April 24, 1924.

"Issue" bore the facsimile signatures of German authorities and the Polish white eagle on a field of red.

When on November 11, 1918, the Germans were being disarmed in Warsaw, one of the first centers the newly organized Polish authorities occupied, was the Polish National Bank of Issue, later the Bank of Poland. With the assistance of a new staff of Polish employees, the new Polish management took over a supply of cash sufficient to defray the cost of the Polish management for the first few months.

The Polish Government then being organized succeeded within a relatively short time in unifying the currency on the basis of the Polish Mark. As early as May 1, 1919, the Polish National Bank took over the Austro-Hungarian Bank which had operated in Galicia (formerly Austrian Poland). In those parts of Poland previously under Prussian rule, the Polish Mark was introduced immediately upon liberation, first in Poznan then in Pomorze and Upper Silesia. After January 1920, the Polish Mark was the only medium of payment in Poland. By the end of that year the Polish National Bank had 40 branches

in operation and after Upper Silesia was incorporated in Poland, additional branches were opened there.

In buying up foreign paper currencies, Poland received in return only negligible values to swell the assets of the Polish National Bank. A small stock of gold, representing only 2½ million dollars, was received from the Austro-Hungarian Bank after the latter's liquidation. The settlement with the German Reich was protracted and failed to secure funds for the Polish treasury. On the day the Polish National Bank was taken over by the newly constituted Polish authorities, the currency issued by the Germans aggregated 880 million Polish Mark, approximately 800 million Mark worth of accounts receivable from German banks which were found among the assets of the Polish National Bank of Issue as coverage for the currency issued by the latter. At that time the German Mark was still worth 50 per cent of par and this represented approximately 100 million dollars, quite a substantial amount, had it been possible to convert it. The Germans, however, blocked the accounts receivable and the Polish-German negotiations dragged on to the end of 1922. When the accounts receivable were at last released, the value of the German Mark had vanished and the entire claim was worthless.

This is worth remembering as the present situation is similar to that which existed after the last war, not only as regards Poland, but also other occupied countries. The banks of issue of all these countries have

substantial accounts receivable from the German Reich and care must be taken to prevent their meeting with the fate of Poland's assets after the first World War. It is to be hoped that joint action by all the Allied Nations will be taken to bring about a refund of this particular item that represents only a small portion of the wealth plundered by the Ger-

mans during the occupation.

In addition other facts are liable to complicate the monetary problem in Poland, already rendered chaotic by the invaders. The Allied troops, which will liberate Polish lands will bring along new currencies. No one has as yet any idea of how this problem will be solved or what media of payment the Allied troops will use in Poland. We know, however, what has been done in territories where Allied troops are operating as in



German occupation money in Poland during the last war (1916).

North Africa and Italy. The Allied troops use British pound and United States dollar banknotes of a special issue, bearing a yellow stamp to distinguish them from dollar bills circulating in the United States. But within a short time the Allied troops began to use local currencies. As regards North Africa an agreement was entered into with the Bank of Algeria and now the military authorities are using notes issued by that Bank. In Italy, Lira currency has been issued by the Allied Military Government.

If the same thing is done in Poland, in addition to currencies already circulating a new currency issued by the Allies will be added. The issue of such a currency may become necessary before it will be possible to resume regular issues by the Bank of Poland.

As soon, however, as the administration of the country is taken over by the Polish authorities, the Bank of Poland will resume its activities. The first task will be the unification of currency, the withdrawal from circulation of all foreign and occupation currencies and the issue of a new, uniform currency in the shape of the new banknotes, issued by the Bank of Poland.

—W. S.



1000-mark Polish banknote (1918-1919).



100-zloty Polish banknote (1924-1939).

OMNIPRESENCE

To Lt. Jozef Anczykowski

*When oppressed, men rise and battle
To the death, in Freedom's cause;
To emancipate a people,
To restore their ancient laws.*

*When from council hall and rostrum
With impassioned song and word,
They take up the mighty challenge,
Poland's voice will there be heard.*

*When the legions of free nations
Man the ramparts of the world—
"Poland's sword shall not be missing,
Poland's flag shall not be furled."*

*When vast armies lock in combat
In the fields or in the sky,
At the fiercest point of battle
Poland's eagles with them fly.*

*On patrol in Arctic waters,
In the swirl of tropic tide,
Where free navies clear the sea-lanes,
Poland's sons fight by their side.*

Olive Reese Chase



Bank Polski (Bank of Poland), Warsaw.

GERMAN WAR ON RELIGION IN POLAND

(Continued from page 3)

the churches were closed and the holding of services and saying of mass in the remainder was restricted to two hours a week. In Poznan alone the following famous churches were closed at once and for all time: Garrison, Bernardine, the Cathedral, Collegiata, St. Michael's, St. John Wianney, Dominican and all the chapels. As time went on, the number of churches closed constantly increased so that in 1943 there only remained two churches in Poznan, on the outskirts of the city. Poles were forbidden to attend mass during the week. Sunday services could be held only between nine and eleven. The few churches left in Poznania were divided into churches for Germans only and those open only to Poles.

By this decree, by refusal to allow any Pole to be consecrated, by the abolition of all Polish seminaries in the annexed area, the Germans dealt a hard blow to the very foundations of the Catholic Church.

Not only do the Germans destroy, they also desecrate. Some give vent to their hatred of the Church by torturing priests; others by executing them. Above all the Germans delighted in desecrating sacred objects. On the last Sunday of October 1939, they entered the parish church of Starogard in Pomorze during mass and began to beat up the congregation. A masquerade was arranged in Pelplin Cathedral, the Germans dressing up in the liturgical vestments of canons. In the county of Inowroclaw at Pieran, Plonkowo, and Markowice, three churches were set on fire and the population was not permitted to save them. Wayside crosses, figures and shrines have been wantonly destroyed, the Polish countryside ruthlessly stripped of its most beautiful landmarks.

In Torun the head of the figure of Mary, the Mother of God, in front of the Garrison Church was cut off and the inscription "Heil Hitler" was hung on the outstretched arm of the statue of Jesus.

Churches have often been the scene of man-hunts for forced labor or concentration camps, as the gathering together of a great number of Poles facilitated the work of the Gestapo.

The campaign against the clergy, the churches and sacred objects was intended to make it impossible for the people to practice their religion. An order was introduced in Pomorze that confessions could be made solely in German. On every confessional a notice was hung "*Es wird nur deutsch gebeichtet*" (Confession heard in German only). This prevents those who do not know German from confessing orally. They are supposed to indicate by gestures that they regret their sins and may beat their breast as a sign of *mea culpa*.

But the Germans soon improved on this method. They introduced questionnaires containing a list of sins, the so-called *Gewissenforschung*. The questionnaire has to be filled out at home with the help of someone who knows German. Coming to confession, the penitent hands the priest the filled out form and receives absolution.

In all Western Poland it is forbidden to follow the dead from the house of mourning to the cemetery. A funeral procession is allowed only within the cemetery grounds. In the provinces of Pomorze, Poznania and Lodz the crucifix may not be carried in any funeral procession; the time of burial is set by the German authorities, usually in the forenoon and the family is given only a few hours notice. On the second Sunday of September 1941, the priests of Poznania were compelled to read from the pulpits of the few churches left open, a decree forbidding the use of Polish prayer-books containing the Polish hymn "Oh Lord Make the Land of Our Love Free Again."

Here are some figures. Out of 700 priests in the Chelmno diocese, barely 70 were left by November 1940. Many of those 70 were interdicted and could not perform their priestly duties. Since then their number has fallen even more.

In the Gniezno-Poznan archdiocese, 34 priests were left out of 828. Of the hundreds sent to concentration camps, the majority were tortured to death or shot. Before the war Poznan had 30 public churches and 47 chapels. In 1943 there were only two churches open to Poles and one to Germans. One church had been turned into a paint shop, four into furniture stores, one into a book-store, one into a riding academy, six into warehouses, and thirteen were padlocked. Of the 47 chapels only one was open for the wounded. All others had been put to other uses or deserted. In 1939 this archdiocese had 441 churches. In 1943, 30 were open to the Poles, 15 to the Germans, while 396 had been desecrated or padlocked.

Before the war there were 360 priests in the diocese of Silesia. Of this number 46 were taken to concentration camps, some 40 deported to the Government General, another 40 deported to the Reich. Ten were forbidden to perform their priestly duties. Thus some 120 priests were deprived of their sacred mission.

In the Wloclawek diocese, incorporated into Western Poland by the Germans, at least 40 priests met their death.

But although the losses sustained by the Church in Poland are staggering, the enemy can never fully realize their destructive aim. The greatest physical violence is powerless in the face of spiritual resistance. Years of the most inhuman persecution have failed utterly to uproot from the soul of the Polish nation what has grown in it for centuries. At the bottom of German fury against the Catholic Church, lurks a despairing conviction of final defeat and a feeling of real helplessness.

Religion forced out of public life seeks refuge in family life. Driven from there, it will find shelter in its most important source: the human heart. And the secrets of the human heart are impervious to physical violence. Thus the German fight against religion, despite its apparent successes, has been something in the nature of shadow-boxing.

REPORT ON THE MONTE CASSINO BATTLE

(Continued from page 7)

acquired in the Lybian campaign—their comrades from the Kresowa Division brought with them the desire to hit back and to hit hard; they had waited for it for over four years.

This accounts for the unusual fierceness of the battle. The first reports from correspondents said: "Not a single able-bodied prisoner was taken by either side on the slopes leading to Abbey Hill." Shots were fired even by the wounded Polish soldiers. Several of them refused to be sent to hospital. When the Germans, during the course of the battle, sent a note asking for protection for their wounded, the Poles answered: "The wounded are not our enemies." A few hours later a pigeon carried a thin sheet bearing a large letter V to the Polish Divisional Headquarters. The big news spread all over the front line: The Abbey is ours!

The faces of the Polish soldiers, tired, exhausted and covered with dust, lit up with joy and pride. Every one of them felt it was a great day. The battle of Cassino was for them a battle for Poland.

Some companies were decimated, and the hill-side military cemetery was filled with the bodies of their men, but the Germans paid in full measure; their losses were enormous.

The German paratroop division which fought against the Poles consisted of young fanatics of the Nazi regime. They were extremely unscrupulous, these young Hitler-jugend. One of the Polish soldiers, wounded and taken prisoner on the first day of the offensive, was re-taken by his comrades 24 hours later, and although severely wounded he had had his ribs broken and teeth knocked out.

It fell to the Poles to defeat this crack division of young devils.

POLISH MISSIONARIES REPORT JAPANESE ATROCITIES IN NEW GUINEA

THE death by torture of 13 American airmen shot down last year over Japanese-held New Guinea was recently reported by Polish missionaries rescued from Japanese hands. These men are Father Chrysostom Sawiecki of Silesia who has worked in New Guinea for more than 20 years, Father Nowak, Brother Januariusz-Stefan Sliwiak of Radom, who has been a missionary for the past eight years, and Brother Ambrozy-Walentyn Nike of Jarocin.

According to these missionaries in February, 1943, an American bomber landed at Wokeo near Wewak. There were eight Americans aboard including two wounded men. Immediately upon landing in enemy territory, they tried to contact Father Manion, the American missionary there, by sending a runner with an S.O.S. message. This native was intercepted by Japanese guards who traced the Americans through the note. They were captured and questioned. When they refused to talk, their captors resorted to torture. Four were sentenced to death, but when the rest protested, they too were killed at Madang. While imprisoned they, like all other United States prisoners in the hands of the Japanese, were denied medical care, were forced to eat with their hands out of dirty pots, refused clothing, and tortured daily during so-called "physical exercises."

Later the same year, five American airmen made a forced landing near Kairur, where they were taken prisoner. After many days of questioning and torture they were led to a cemetery by their captors, who bound their eyes with red cloth and forced them to dig their own graves. Their ranking officer was beheaded with a Japanese Samurai sword, while the other Americans were used for bayonet practice before being thrown into their graves.

Another Allied airman believed to have been an Australian who was shot down in the same region was also beaten and tortured by the Japs. When he too refused to give them military information the

Japanese bound him hand and foot, threw him into a flimsy native hut and set fire to it.

These Poles further reported that missionaries in New Guinea are no longer allowed to celebrate mass either in churches or in the open air, nor to preach. The Japanese allege that they have radios secreted in their churches which they operate under cover of divine service. Any missionaries seen communicating in any way with natives are at once arrested and tortured. Japanese soldiers detailed to watch churches show no respect for the Christian religion. Often they are found drunk on communion wine stolen from the churches.

One missionary, Bishop Loerx, was beaten and threatened with death because the Japanese suspected him of complicity in the destruction of one of their troopships, sunk not far from his episcopal residence. He is believed to have died after much suffering in a Japanese prison. Not only bishops, but nuns also are not spared by the enemy. Missionaries of all sorts are forced to cultivate their own gardens, sometimes even large fields without the right to use any of the produce for themselves. Conditions of food and hygiene are tragic. Forced laborers are often beaten and abused by Japanese soldiers who use the butts of their rifles freely. Face slapping is considered a mild punishment, usually reserved for the offense of not bowing low enough before a Japanese officer.

When two missionaries dared to complain to a high Japanese officer about robberies committed by his soldiers, they were seized, taken to a Japanese ship and never seen again.

Despite the harsh treatment meted out by the Japanese, despite the difficult material conditions in a tropical and largely unexplored island, these Polish missionaries are unanimous in their desire to return there as soon as New Guinea is liberated and they themselves are able to leave hospital.

POLISH UNDERGROUND STRIKES BACK WITH SATIRE

(Continued from page 11)

Germans, asks the conductor to "let her through to the section for people." Warsaw trolleys are made up in two sections. When the second car happened to become detached from the first, someone shouted to the policeman: "Say, Mr. Temporary! The Government General has torn itself away from the Reich!"

The following streetcar story is a favorite: An inebriated passenger loudly enumerates all the misfortunes that have befallen him during the war and ends by declaring that only one knave, villain, rat (and many other juicy epithets) was the cause of this stream of troubles. With drunken insistence he tries to recall the name of the culprit: "It begins with an H . . . Just a moment, it will come to me." The other passengers move away uneasily. But a very sugary gentleman sits down next to him and encourages him to recall that interesting name. Finally, after many imprecations, the bold fellow stammers: "I know now. His name is *Hurchill* (Polish phonetic pronunciation of Churchill). And whom did you have in mind, Mr. Gestapo-man?"

One night in 1941 the German tablet on the statue of Copernicus in Warsaw was replaced by a Polish one. Whereupon the Germans dismantled the statue of Kilinski, the Polish shoemaker-hero of the Uprising of 1863, explaining their act as a retaliation for "desecrating the monument of a German scholar." The Kilinski monument was shipped to an unknown destination. The next day on the wall of the National Museum appeared a huge inscription "I Am Here, O People of Warsaw. Jan Kilinski." And Copernicus was outfitted with a new Polish sign: "As punishment for your having wronged Kilinski, I now prolong the winter on the Eastern front to April."

Another Polish means of annoying the Germans is to "edit" official posters so that they may better correspond with reality. "*Deutschland siegt an allen Fronten*" (Germany is winning on all fronts) became "*Deutschland liegt an allen Fronten*" (Germany is losing on all fronts).

The poster telling Warsaw of the execution of 100 hostages for the shooting of Igo Sym, an informer, was signed *Moder*. When dawn broke the next day, "*Moder*" had been amended to read "*Mörder*" (murderer). The poster of German colonists saying: "On this soil we shall remain" received the hearty approval of the Poles: "Three feet underground."

POLISH UNDERGROUND STRIKES BACK WITH SATIRE

Nor was Germany's annual campaign to recruit Poles for seasonal work in the Reich ignored. On posters picturing the vineyards of Bavaria, the wheat fields of Prussia and the smoke stacks of the Ruhr, appeared Polish post scripts: "If you wish to get T. B., you may go to German-ee." The Polish reply to a poster inviting Poles to "Come with us to work in Germany" was a masterpiece of understatement: "Go yourself."

Practical jokes by students drive the Germans mad. At one time Gestapo headquarters was deluged with anonymous letters informing them of secret military activity under Colonel Andrew Bobola, in the desolate region of Kampinos. The Germans set a price on Bobola's head, and instituted a search for the troublesome army. They finally awoke to the realization that "Colonel" Bobola was a Polish saint who lived in the 17th century. On another occasion a number of black hens were left hanging in public places with these notes attached: "I prefer to hang here upside down than to feed the Germans with my eggs."

One of the first acts of the Germans was to put up "*Nur für Deutsche!*" (Only for Germans) signs on restaurants, theatres and other public places. The Poles were quick to hang similar signs on trees and lampposts to indicate the plans they had for the supermen. The Germans use gasoline to wipe out Polish flags painted on the sidewalks. Inscriptions "Poland will win" have been so thoroughly removed from the walls of buildings that the mark left will remain forever.

In the wooded promenade encircling the center of Cracow, the Germans painted "*Nur für Deutsche*" on the benches. The next day Polish inscriptions of identical shape and size appeared, setting forth the property rights of both nations: "Our benches, your rears." The Germans hastily washed off both notices.

In these ways the Polish Underground, the whole Polish nation, laughs at the Germans. Nothing is more indicative of the tremendous courage and faith in a better future of these martyred men, women and children than their ability to indulge in mockery at German expense. The humor may be broad, or it may be subtle, it may be satire, or it may be bitter laughter, but it never fails to hit its mark. For five years it has been one of the factors undermining the morale of the occupation forces in Poland.

BACK THE ATTACK !

"It is fitting to recall in this fateful fifth year of the war that it was Poland who first defied the Nazi hordes. The continued resistance of the Polish people against their Nazi oppressors is an inspiration to all."

*—From President Roosevelt's message
to the people of Poland on the Polish
national holiday, May 3, 1944.*

***Buy War Bonds To Hasten
The Day Of The Final
Liberation Of Poland!***